1: Gorer J-5 (1937)1938 AK5 Lepcha AK5

to be paid or received; one or two friends may come in to drink *chi* and everybody will sit around and gossip, or perhaps one will tell one of the long stories which take several evenings to repeat. The younger children can listen to the conversation if they wish to; if not they can go and amuse themselves; very liftle notice is taken of them, and, except possibly for malicious gossip, no subject is avoided because of their presence. A few people own oil lamps, but for the majority the only illumination is the wood-fire. A couple of hours after the evening meal the bedding is brought out of the boxes where it is stored during the day and laid out with the more or less padded wooden pillows at the appropriate places round the walls. People sleep on a cloth, generally quilted, and have another blanket as covering; Lepchas never sleep with their heads under the bedclothes as they think they would then suffocate.

When the bedding is laid out the fire is damped down with ashes and darkness is presumed to reign; people undress more or less, according to their personal habits (most adults remove their outer clothes and sleep in their drawers, but some, especially poorer people who have not sufficient coverings, retain the formerly general habit of sleeping naked near the fire) and settle down in their proper sleeping places for the night. Everybody has his own mattress, but married couples share pillows and blankets. The smallest infants sleep in their mother's arms; but as soon as they are big enough they are given their own bedding, for fear they should wet their parents'. Occasionally a child is placed between husband and wife, but more usually on the far side of the wife. An only or youngest child may sleep beside its parents until it is ten or eleven, but if a younger sibling is born it is placed to sleep either with an elder sibling or some older relation, often a widowed aunt or grandmother. A child usually sleeps in an elder person's arms till about the age of eight, after which, except in the very poorest familes, it usually gets its own bedding; but until marriage unmarried siblings of the same sex usually have their beds laid side by side. Children must always respect their grandparents' bedding, and in the day-time the place where it is laid; and adults must respect the bedding and sleeping-places of their parents-in-law.

Once the fire is damped down and the bedding laid out people are presumed to be invisible and inaudible; but this is merely a social convention, and people can and do tell in the greatest detail just what goes on in the night. Occasionally a young man may wait till everybody else is asleep, and then creep out on hands and knees

2: Morris T-5 (1937)1938 AK5 Lepcha AK5

251 415 also used for cooking rice. It is sometimes the custom to 766 pickle corpses when, for instance, it is desired to postpone 415 burial until some auspicious day. Large copper vessels, as big as a barrel, are used for this purpose; in Lingtem there were only two. These belonged to the Mandal, who kindly lent us one to store our water! It was near to the time of departure, however, before I realised their proper function. The Mandal assured us that, in point of fact, no corpse had ever been stored in our particular pot; but I feel sure that he thought we were being unduly squeamish. Perhaps we were.

●513 Both rooms of a house are normally used for sleeping, but there is some sort of idea that if the inner room contains an altar (which is not always the case) it should be slept in only by Lamas: this rule, however, like many others, seems to be disregarded. Only the outer clothing is removed at night, and the people sleep on the floor. There is little attempt at privacy; nor indeed would this be possible where as many as fifteen people, as was the case in Tafoor's house for instance, have to be accommodated in two small rooms. This is perhaps an extreme instance; but it is unusual, except in the case of an elderly childless couple, to find less than four or five people occupying one room.

291 Men wear a pair of loosely-cut cotton shorts and a cotton shirt of Tibetan pattern. The shorts are made unnecessarily large in the waist, the surplus being folded over and tucked in in order to keep them up. Both these articles are made [439] from machine-made material, and are usually obtained (at exorbitant prices) from Hindu shopkeepers in Mangen. On top of them they generally wear the Lepcha *dum-dyum*, an attractive home-spun garment woven from imported white cotton with a typical striped design in red, blue, and [438] yellow. This is no longer much made in Lingtem, and is usually obtained from some other Lepcha village. The Lingtem people seem to think they are better employed in tending their crops, and that it is really cheaper to buy their cloth rather than have the women make it at home. It seems a pity. The *dum-dyum* is not a made-up garment